

Marx on Ecology – how to Bring things to a Halt and Promote Nature

By Shomit Sirohi

Introduction

By Shomit Sirohi

In Jewish tradition – the
structure of Israel and
its transcendental a
company then has one
version as all natural

ecology – which means the company is brought to a halt – the FI race is simply changed to one for nature car stories in Greece say the same – just produce a dominance of correct natural car driving and all that is ecology.

Bringing things to a halt is called the pure nature of affairs – it is like stopping capital and finance – when it stops working – nature

becomes the opposite in type – it means that there is two types of economies – car racing dynamics or car sparse and raining dynamics – imagine the more public transport as an example of how ecological one must be – even taking taxis is wrong. Such meticulous attention to each aspect of culture and economics is Jewish meanings of Hebrew nature – pubic transport

against private car,
private company
lifestyles against
ecological company
styles – financial money
making against work for
the ecology question
more like an anti-billing
mentality – which is
about billing lesser in
dynamics and should
have that element in the
billing for more ecology.
Marx means just this –
what is called living
labour against capital –

which means the victory of the poor and nature joined together because – they face the exploitation and understand this better. Torah ethics is that type of ecological consciousness – at each point a person must promote nature over dynamic exploitation – right down to the polythene bag and right up to a company.

Table of Contents

- I. Living Labour
against Capital
- II. Types of cotton
production
- III. Ratio of natural
force in the
magnitude of value
in each the smallest
cheap value chain
- IV. Force of labour
protest to support
the naturalism
- V. Naturalism as a
dominant imprint

which is then
complex natural
living labouring like
in Goa where it is
natural living

VI. Such examples to
form a natural
culture – which is
actually the
meaning of Ecology

VII. Types of linen
production

VIII. Types of shoe
production

IX. Types of forms of
companies

X. All in a ratio against nature and exploitation of nature

XI. Nature winning in ratios which are complex

XII. Complex patterns of naturalism then means capital has to stop working in its exploitation of nature – it means their billing culture is producing nature exploitation which is

why ecology is a
totalization in fact
against the ratios of
capital – I mean
uproot it in

Grundrisse's sense

XIII. Grundrisse as in
fact the flower
syllogism of
nature's infinity as a
syllogism of life

XIV. Complex Natural
ratios like the ratio
of a tailoring shop
to natural ecology
which in simple

manners of a force
is measured force

XV. Living ratios of
natural life and
living nature

XVI. Promote this
nature over culture
and finance also a
Jewish point.

XVII. In fact then the
process of
production and
industrial dynamics
is exploiting nature,
so is financial high
cinema culture –

and so in fact one
must attack the
process of
developments like a
ecological imprint –
bring it to a
standstill – get my
point – the standstill
means nature will
abound and that is
because standstill
as means
“etymologically”
standing on the
road, still in natural
infinity, standing in

a bus and facing
nature – which
means still stand is
about buses and
cheap transport and
the victory of the
poorest by axiom
XVIII. Imagine this in
ratios.

Introduction
By Shomit Sirohi

Imagine then surfaces
of car traffic, surfaces of
commercial cheap hops

and surfaces of tailoring
or even cotton labour in
Vidarbha and such
sugarcane production
everywhere and
surfaces of financial
companies working on
their transactions in this
complex structure – now
oppose these surfaces
with nature and natural
surfaces – which also
means as one argues –
form ecology and it will
be in a way the maximal
unfolding of nature

which then attacks capitalism and forms naturalism as Jewish naivety goes.

Organically assessing all these works by Marx one argues that the composition of capital and its composition of factories and agrarian production then is dynamically moving towards financialization – instead of this composed dynamic one

produces an opposing
dynamic of ecology
which then is locked in
dynamic fighting to
produce the victory of a
natural dynamic or
ecological dynamic in
fact and covers
everything in what is
called ecological rates
and such maximization
then of a literature of
nature as it were – such
large scale changes that
ecology is about in fact.

Introduction

Marx here – imagine nature to be brought to a maximal and capital to a minimal in dynamics – imagine the maximal infinite of nature – that is the Jewish meaning of Schtillstand – nature is all infinite as well.

I. Marx on Stillstand or Schtilshtand

So imagine a pristine Hebrew tradition – the structure of Kabbalah means one tradition is about the transcendental capital and the Hebrew structure, becoming all natural ecology – in fact just full of nature and so bring capitalism to a halt – that is Schtilstand.

II. Ground-rent, rent,
usurious
moneylending,
capital and
companies, and
even finance
attacking the
peasants

Now mean the turnover
to capital is all that
society means, it should
just be stopped all of
these cogs and
machines and like that

nature wins. I imagine
in the quantum of rain,
flows of good weather
and clear skies – it just
means Schtilstand to
capital – call it a general
ratio of nature against
capital – maximise the
ratio.

Engels edit this.

Friedrich Engels

- I. Nature and living labour – ratio to capitalist businesses
- II. Exploitation in this ratio of nature
- III. Nature's victory as a higher ratio of nature and natural processes to company bureaucratic and financial Jewishness – Jewish Question also reveals the making of nature as

a Hebrew culture
and nature.